The Conditions for the Validity of One's Belief in Towheed and the Status of Towheed in Islaam

Question: What is the meaning of Towheed in Islaam? What does a person have to believe for his belief in Towheed to be perfect? What beliefs should a Muslim have about Allaah?

Answer: You have asked a very important question about which the Ulema have written volumes. The Tafseer *Hidaayatul Qur'aan* contains an excellent passage concerning the subject, which deserves to be mentioned here. It states:

Belief in Towheed will be regarded as valid only when the following is acknowledged:

1. Allaah is the Only Creator and this universe that we are a part of has a beginning and an end and it was Allaah Alone Who created it without the assistance of anyone else. Allaah says in Surah An'aam (verse 101), ***"He has created everything"***.

2. Allaah Alone is the One who sustains. Allaah has created everything and He Alone sustains them all. Allaah says in Surah Jaathiya (verse 36), ***"All praise belongs to Allaah the Rabb of the skies, the Rabb of the earth and the Rabb of the entire universe."***

3. Only Allaah is the Master. Allaah created everything, sustains everything and is the Master of everything. No other is the master of the universe or of even any part of it. Allaah says in Surah Baqarah (verse 284), ***"To Allaah belongs whatever is in the heavens and on earth."***

4. Only Allaah's commands are effective. Allaah is the Creator, Sustainer and Master of everything and He has power over everything in the universe. He is not dependent on means but is the one who creates means. All means operate only by His command. Allaah says in Surah Yusuf (verse 67), ***"All authority to command belongs to Allaah."***

5. Only Allaah can fulfil needs. Allaah is the Creator, Sustainer and Master of everything, He has power over everything and only His commands are effective. Because everything belongs to Him, only He can fulfil one's needs. Everything is dependent on Allaah for as long as they exist, while He needs no one. Allaah says in Surah Naml (verse 62), ***"And who is it that responds to the one in difficulty and who averts harm?"*** None but Allaah can alleviate difficulties and fulfil needs.

6. Only Allaah is worthy of worship. None deserves to be worshipped but Allaah and man should prostrate to Him only. Man is Allaah's servant and should therefore serve Him Alone. This is the meaning of the Kalimah of Islaam ***'Laa Ilaaha Illallaah'*** and it is this that Allaah says in a verse of Surah Israa (verse 23), ***"Your Rabb has issued the decree that none be worshipped but He."***

7. Life and death are in His hand. Allaah is the Creator, the Master, the only One worthy of worship and life and death are in His hands – and not in the hands of

anyone else. It is this that Islaam told Nimrood when he said, ***"My Rabb is the One Who gives life and death."*** (Surah Baqarah, verse 285)

8. All benefit and harm is in Allaah's hands. These are not in the hands of anyone else, not even in the hands of the Ambiyaa عليهم السلام who are closest to Allaah. The following verse is stated on the lips of the chief of all the Ambiyaa عليهم السلام Rasulullaah ρ: ***"Say, 'Verily I have no power to cause you any harm or any good."***[1] Rasulullaah ρ states in a Hadith, "When you ask, ask from Allaah and remember that if everyone combines to cause you any benefit, they will be unable to cause any benefit apart from that which Allaah has decreed. Likewise, if everyone combines to cause you any harm, they will be unable to cause any harm apart from that which Allaah has decreed."

9. Only Allaah knows everything. Allaah created everything in the universe and Only He knows everything about them. Allaah says in Surah Mulk (verse 14): ***"Does the One Who created*** *(you and your actions)* ***not know*** *(everything about you and what you do)****, when He*** *(even)* ***has knowledge of intricacies and is Informed?"*** Man's knowledge is extremely limited and there are countless things in the universe that he has no knowledge about. Only Allaah knows about them. These things of the unseen are referred to as Ghayb and no one, not even the Ambiyaa عليهم السلام , have any knowledge of the Ghayb. The Ambiyaa عليهم السلام know only that much of the Ghayb that Allaah informs them about through revelation.

10. Allaah has no equal. Everything else is creation and only Allaah is the Creator. They are all the slaves and Allaah is the Master. None of them can therefore be equal to Allaah. Allaah says, ***"None is equal to Him."***[2]

11. Allaah has no wife. A couple can be husband and wife when there factors are found, (1) They are dependent on each other, (2) there is the element of desire between them and (3) the two are of the same species. Allaah is free of all three factors. Neither is He dependent on anyone, nor does He have desires nor is anyone like Him. For this reason, Allaah states in Surah Jinn (verse 3): ***'Most exalted is the majesty of our Rabb, Who has neither taken a wife nor a child."***

12. Allaah has no sons or daughters. Children are the result of a wife and carnal passion, both of which Allaah is free of. It is only those who are weak and dependent that require children to help them in their old age. Allaah is All Powerful and Independent and therefore has no need for children. It is also that person who needs children who will soon die and requires that his name lives on after him. since Allaah is Eternal, He does not require children for this reason either. Allaah says in Surah An'aam (verse 100): ***And they invent sons and daughters for Him without knowledge. He is Pure from these things and Exalted above what they ascribe.***

13. Allaah never incarnates. Unlike humans, Allaah never needs to be in the womb of a woman, He is never born, He never needs to be reared, never needs to eat or drink, never needs to relieve Himself, never need to suffer pain, never dies and is never killed. Since Allaah needs not experience any of these, how can he ever appear as an incarnation?

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[1] Surah Jinn, verse 21
[2] Surah Ikhlaas, verse 4.

The fact is that when religious leaders transgress the bounds, they start to feel that they have divine qualities. They then regard themselves to be Allaah and propagate the belief that they are an incarnation of Allaah (Allaah forbid!).

14. Only Allaah makes the laws of Deen. Because Allaah created mankind, only He reserves the right to make laws for them. Neither do saints or political leaders have this right. A Hadith states that when people regard as Halaal that which their religious leaders declare Halaal and when they regard as Haraam that which their religious leaders declare Haraam, then they are actually taking these leaders to be gods.

15. None can intercede before Allaah without His permission. It is belief of shirk to believe that anyone can intercede on one's behalf before Allaah and save one from punishment. This is because Allaah cannot be forced by anyone and cannot also be beguiled by anyone.

The above is the concept of Towheed in Islaam and it is towards this Towheed that the Qur'aan invites. There are many people who believe in Allaah but still believe that others are partners to Him. True worship of Allaah is when ones du'aas, pleas, Ruku, Sajdah, reliance, acts of worship and vows are made solely for Allaah. Many claim that Allaah is their deity, yet they still ask from others.

[*Hidaayatul Qur'aan*, commentary of verse 106 of Surah Yusuf]

The same *Hidaayatul Qur'aan* also states, "***True du'aa is reserved only for Him***[3]. The 'true du'aa' is that du'aa that is not futile and wasted. The verse declares that such du'aa should be made to Allaah Alone. It is only Allaah Who can make the du'aa materialise and when the du'aa is made to others, it becomes wasted and futile. Allaah then says: ***"Those to whom they call*** *(pray)* ***besides Him*** *(their idols and other gods)* ***do not respond to their pleas at all; except*** *(that it may be said that their response is)* ***like the person who stretches out his hands towards water so that it may reach his mouth whereas it will never reach. The call*** *(prayers)* ***of the Kaafiroon*** *(to their gods)* ***is wasted*** *(because they see no result)****.***[4]

Making du'aa to others besides Allaah is just like a person standing on the edge of a pond and stretching his hand out towards it so that it may reach his mouth. It is obvious that the water will never get to his mouth till Qiyaamah. The du'aas of those calling to others other than Allaah is a waste of time just like this. Their deities are only names that they call, without any reality behind them. Behind these names there may be Jinn or Shayaateen and sometimes pious servants of Allaah who, of course, have nothing to do with this worshiping. Sometimes there may be a substance behind the name such as fire, water or a star, but these have no power to render any assistance to them. What is the use of then praying to them?

It is befitting of a human only to supplicate to his Creator and Master Who is so close to him. Allaah says in Surah Baqara[5], ***"And when My bondsmen ask you about Me, verily I am close by*** *(so call only on Me)****. I answer the prayer of the caller when he calls. So they should ask Me for a response*** *(to the du'aas)* ***and*** *(always)* ***believe in Me so that they remain on the right."*** Allaah's servant should therefore ask only from Him because no other is his Creator or Master or can do anything for him. Asking from others is therefore foolish and an act of Kufr. Just

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[3] Surah Ra'd, verse 14.
[4] Surah Ra'd, verse 14.
[5] Verse 186.

as people engage in efforts to achieve something, so too is du'aa an effort by itself. If it is accepted, a person will be successful in his efforts and see the results. Otherwise, his efforts will also be in vain.

A Hadith had stated that du'aa is Ibaadah in itself. It is therefore not just a means to Ibaadah but Ibaadah in itself. Allaah says in Surah Mu'min (verse 60): ***"Supplicate*** *(make du'aa)* ***to Me, I shall respond*** *(in a manner that is most beneficial for you)****. Verily, those who are too proud to worship Me shall soon enter Jahannam in humiliation."*** This verse makes it clear that du'aa is Ibaadah in itself and since Ibaadah is only for Allaah, du'aa can therefore be made only to Allaah.

Du'aas should be directed to Allaah Alone and making du'aa to others is Kufr.

[Hidaayatul Qur'aan, commentary of verses 13 and 14 of Surah Ra'd]

A reply given to another question in Fataawaa Raheemiyyah will be quoted here because of its relevance:

Question: Is it permissible to call for Imaam Husayn and say, *"Yaa Husayn Imdaad Kun"* or *"Yaa Husayn! Aghithni"* ("O Husayn! Help me") and then ask for sustenance, children or something else? On the occasion of the "*giyaarwi*", some people get together here and chant the following words, saying that it is a form of Tawassul: *"Imdaad Kun, Imdaad Kun. Azhar Bilaa Aazaad Kun. Dar Deen wa Dunya Shaad kun, Yaa Ghowthul A'zam Dastageer. Yaa Hadhrat Ghowth Aghithni Bi'idhnillaah, Yaa Sheikh Muhiyyud Deen Mushkil Kasaa bil Khayr."* Is it permissible to recite this?

Answer: The Shari'ah gives no permission to call Hadhrat Husayn τ in this manner and to recite the above mantra. While Tawassul is permissible, it cannot be done as described above. It is necessary to forsake saying these words because it may also affect the Imaan of others. It is also not permissible to ask anyone other than Allaah for children or for cure or to ask people in graves for sustenance or for victory in a court case. These are acts of Shirk. Allaama Muhammad Taahir رحمه الله states in no uncertain terms that no Muslim is of the opinion that this is permissible because Ibaadah and asking for needs is only for Allaah.[6]

Allaah taught His servants that only He can be worshipped and only He can be asked for help because we say in Surah Faatiha, ***"Only you do we worship and only You do we ask for help"***. Rasulullaah ρ said to Hadhrat Abdullaah bin Abbaas τ, "when you ask, ask only from Allaah and when seek help, seek it only form Allaah."[7]

After stating the above Hadith, Hadhrat Ghowthe A'zam رحمه الله says, "Every Muslim ought to make this the mirror of his heart and practise on it in his body, his clothes, his speech and in everything else."[8] He also says, "The person who asks help from others when in need, is really unaware of Allaah's qualities."[9] He says, "What a shame! Are you not ashamed of yourself for asking from others besides Allaah when he is closer to you than anyone else?"[10]

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[6] *Majma Bihaarul Anwaar* (Vol.2 Pg.73).
[7] *Mishkaatul Masaabeeh* (Pg.453).
[8] *Futuhul Ghayb* – no.42.
[9] *Futuhul Ghayb* – no.43.
[10] *Fat'hur Rabbaani* Pg.259.

He also says, "O you who ascribes partners to Allaah and whose hearts turn to the creation! Turn away from the creation because they can neither benefit nor harm you and neither give you nor deprive you. Do not be one who professes to believe in Towheed whereas you have shirk hidden in your hearts because this will do you no good."[11] Even before he passed away, he said to his son Abdul Wahhaab رحمه الله, ""Ensure that you adhere to Taqwa and obedience to Allaah. Neither fear nor entertain hopes in anyone other than Allaah. Hand over all your needs to Allaah Y and ask only Him to fulfil them. Never have trust nor pin your reliance in anyone other than Allaah because He is free from all faults. Remember Towheed, Towheed, Towheed."

Hadhrat Shah Wali'ullaah Muhaddith Dehlawi رحمه الله writes: "The person who goes to the tomb of Hadhrat Khwaja Ajmeri رحمه الله in Ajmer Shareef or to the tomb of Sayyid Salaar Mas'ood or to that of any other saint to ask for any need, then such a person is guilty of a grave sin. This is a sin worse than murder and adultery. If an example may be cited, it is like that Mushrik who worships an idol that he had made and like asking one's needs from Laat and Uzza (two idols that the Mushrikeen of Makkah used to worship)."[12]

He also says in his famous book *Hujjatullaahil Baaligha*[13]: "The Mushrikeen used to seek help from others besides Allaah to have their needs fulfilled, to receive cure for their ill and to have their poverty alleviated. They would also take vows in their names and expected that their objectives would be fulfilled through these vows and by reciting their names and that they would receive blessings by this. Allaah therefore made it compulsory to recite in their salaah, ***"Only you do we worship and only You do we ask for help"***. When Allaah says, ***"Do not call to anyone other than Allaah"***, He does not refer to worship as many commentators say, but to asking help because He says, ***"Rather it is He that you call for and Who then removes the difficulty."***

[11] *Fat'hur Rabbaani* Pg.259.
[12] *Tafheematul Ilaahiyyah* (Vol.2 Pg.45).
[13] Vol.1 Pg.122.